

A Man of Faith—P. 4

the Living CHURCH

June 24, 1956

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the Living CHURCH

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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things To Come

June

24. **Nativity St. John Baptist**
Fourth Sunday after Trinity
Sewanee Summer Training School, for laymen,
Sewanee, Tenn., to 30th.
The Finger Lakes Conference for Second Province,
Geneva, N. Y., to 30th.
25. **National Conference on Weekday Religious Education**, Division of Christian Education, NCC,
Oberlin, Ohio, to 28th.

July

1. **Fifth Sunday after Trinity**
4. **Independence Day**
8. **Sixth Sunday after Trinity**
9. **Summer School of Church Music**, Church Divinity
School of the Pacific, Berkeley, Calif., to 20th.
10. **Sewanee Summer Conference on Church Music**,
DuBose Conference Center, Monteagle, Tenn.,
to 19th.
15. **Seventh Sunday after Trinity**
22. **Eighth Sunday after Trinity**
25. **St. James**
29. **Ninth Sunday after Trinity**

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs, must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, initials or pseudonyms. They are asked to give address and title or occupation, and to limit their letters to 300 words.

What the Church Wants

To what extent did the vote on the Nar of the Church represent the mind of the members of the Church in 1955? Did it really indicate what the majority of us want? What a handful on each side of the matter? We should learn what the Church large wants, and act accordingly.

When the matter was considered in the early part of this century, THE LIVING CHURCH (May 7, 1904) reported such a test in the words:

"Of dioceses which expressed any opinion at all on the main question of desirability of change of name:

"34 bishops favored and 21 bishops opposed it.

"Dioceses comprising 1,536 clergy favored and 384 clergy opposed it.

"197,275 communicants favored it; 92,600 communicants opposed it.

"Why did the Joint Committee present so elaborate a report suppress those facts?

The Joint Committee was appointed by the General Convention of 1901. It numbered 15, and the negative side was given control of the committee — a most unusual step. Those unfavorable to change numbered seven; favorable six; two appeared in another report, signed separately.

That Joint Committee went completely wrong in its duty, which was not to say what it felt, but to learn the mind of the Church; and not to say a change was inadvisable at that time, but, again, to find out and report what the Church felt about the change.

Perhaps this knowledge, as of today, could be learned by a poll conducted by one of more of our Church periodicals or some other medium set up for the purpose. At any rate, the matter must not rest on the misleading claim, made by a lay deputy to the 1953 Convention, that "we are a Reformation Church" and therefore should have Protestantism in our official title. Thank God, the Creed escape that sort of thing.

Wollaston, Mass.

H. J. MAINWARING

Information Sought

I am writing a biography of the Rev. William Augustus Muhlenberg, who was born in Philadelphia in 1796 and died in New York in 1877. He was assistant minister of the United Parishes of Christ, St. Peters, and St. James in Philadelphia, and later associate rector of St. James, Lancaster, Pa. He was the founder of several Church institutions including the Flushing Institute and St. Paul's College of Long Island; the Church of the Holy Communion and St. Luke's Hospital in New York City; and the Society of St. Johnland on Long Island. He also initiated the "Memorial Movement" for Church Unity.

If any of your readers have information concerning Dr. Muhlenberg, I would appreciate hearing from them. My address until September 1, 1956, will be: International House, 500 Riverside Drive, New York 22, N. Y.

A. W. SKARDON, JR.

The Living Church

MORE ABOUT PICTURES

Frankly, I have been rather surprised at the lively response to the recent "Man Power" column about church press photographs ("When you say it with pictures" — L. C., February 19th). At the suggestion of several readers, here are a few more ideas you may find helpful. These nine suggestions came out of a recent meeting of magazine editors where the problem of making group pictures more interesting was discussed:

Group Pictures

1. Keep groups compact, eliminating space.
2. Try taking some pictures from unusual angles — from the side, from overhead, etc.
3. *Get better tone quality in your pictures by using Tri-X extra fast film, or its equivalent. This new film is readily available now in most camera sizes and requires no flash bulbs! I have experimented with it myself with great success. Film of this kind means that you can now easily take pictures unobtrusively during a service without your congregation being at all aware of it.*
4. Hold a warm-up period before you start taking your pictures, in order to put your subjects at their ease.
5. Try taking candid shots of your group, not just the stereotyped "yearbook" kind of photograph.
6. When taking pictures of outings, watch for human interest shots — such as the Church school children playing games at the picnic, etc.
7. Shoot pictures of your committees actually at work, looking over plans, etc.
8. *If a trophy is involved, show it as an inset rather than as something being held by a member of the winning team. Similarly, if your vestry gives the rector a gift or presents the bishop-elect, for example, with a pectoral cross, the gift or cross would be shown as an inset.*
9. Make sure in picture stories that the newspaper will print your individual pictures large enough to be seen easily. If space is limited, it might be better to submit fewer pictures and let those appear in a clearer, larger size.

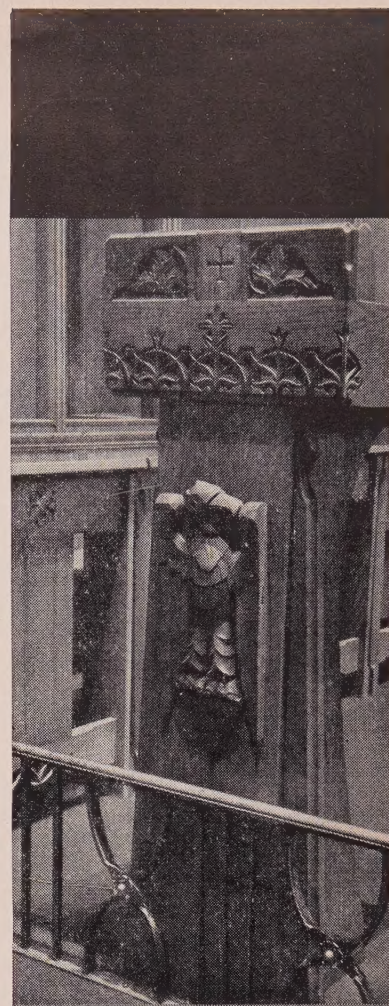
Picture Ideas

I had a letter the other day from a priest in a city parish, suggesting that it would be helpful to have a list of possible picture ideas which a parish office might like to keep permanently available as a "springboard" to parish publicity planning. While space does not permit such a list here, at least let me give you a few suggestions as a "springboard" to you in making up such a list for your own use. For example, why not photograph:

- a picture story of the average day in the life of your rector?
- a close-up of a young server learning how to handle the cruets?
- *volunteer workers on duty with small infants to show that such babysitter service is available Sunday mornings for young parents wishing to attend church together?*
- close-up of the rector at the altar, dedicating a new chalice?
- a layreader, reading the lessons at a service?
- vestments with a story about their origins and use?
- volunteers doing manual work around the church grounds?
- the organist, informally leading a choir rehearsal and/or formally as he appears on Sunday with his choir at the organ?
- *the Y.P.F., Women's Auxiliary, Brotherhood of St. Andrew, Church school, Young Adults or Young Marrieds' group, Scout meeting, Altar Guild, vestry, etc. — in action?*
- "before" and "after" photographs of some building or redecoration?
- the various Prayer Book Offices being performed, with an explanatory note on the Church's teaching about each?
- the rector addressing some local civic group?
- the benefit bazaar for a library for some overseas community, for example, and a picture of the completed building which it made possible?
- a bride and groom on their way to attend an early celebration of the Holy Communion on their wedding day?

Why Bother?

Why should we concern ourselves with pictures? Because they get high noting by readers and can conceivably do much to stimulate the interest of the unchurched in the parish life and work of which they ought properly to be a part.



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Don Gemmell

So paralyzed by polio that he cannot use even a finger, he none the less puts out a parish paper, produces Sunday school lesson material, acts as layreader, and communicates to all in his parish a radiant faith

By the Rev. Thomas A. Withey

Rector, St. Andrew's Church, Kenosha, Wis.

I met Don Gemmell through his charming wife.

One Sunday morning, Mrs. Gemmell brought her children to St. Andrew's, Kenosha, and asked if she could enroll them in the Church school; she also asked to see Sister Prisca, a Sister of the Community of St. Mary, whom Mrs. Gemmell knew so well, and who had charge of our kindergarten children. Her children were taken to their classes and Mrs. Gemmell visited with Sister.

Mrs. Gemmell brought the children regularly to church, but I was unable to corner her long enough to engage her in an informative conversation. This is quite understandable, for in our parish, people come and go to our church; if they like us, they stay, and if not, they go elsewhere.

However, about the third Sunday I succeeded in engaging Mrs. Gemmell in conversation and learned that her husband had been stricken with polio. I then asked if I could stop in to see him. She replied that she would be very glad for me to do so, and cautioned me that he was a Presbyterian.

Early in the same week, I called at the Gemmell home, and found Don Gemmell busily engaged in all kinds of exercises on specially built bicycles and other machines, all geared to get him to regain the use of his muscles, for Don was completely paralyzed. Between exercises, we were able to get a few words in here and there, and after watching with complete fascination, I bade him good-by, and promised to return early the next week.

Just about a week later, I returned, and had a most delightful conversation with Don. We talked of "cabages and kings," and many, many things, and it was not long in my conversation before I detected a very deep spiritual quality in this young man, so tragically stricken down with three types of polio.

Toward the end of my visit, I made a solemn and silent vow to Almighty God that I would give one-half day each week to Don Gemmell, and that I would pray for him each day of my life. The reason for this promise was not hard to explain, for I was struck forcibly with the fact that, spiritually, we seemed to talk each other's language, and I sensed a nearness to him which has been rare in my ministry. Our visits were regular; at times our conversations were jammed in between exercises administered by the physical therapist; sometimes our talks were deeply and devoutly spiritual.

This man, paralyzed with polio, was not afraid to talk about God, about God's love, and about God's kindness to him, and again and again I found myself struggling hard to keep back the tears that would well in me, because of his profound faith in God.

To be sure, there were other occasions when we talked of ball games and many other things that seemed to be of interest to us; and I loved to hear of his adventures as flight engineer in the Air Force. To get Don to tell of some of the experiences of his flying missions, was to see revealed a perfectly delightful Scotch humor.

On one of these weekly visits, Don suggested a men's religious discussion group. This I fell for immediately. Then and there, we completed the arrangement, and three evenings later five men showed up at Don Gemmell's house for religious discussion. This was the group: a priest of the Church, a layman of the Church, a Congregationalist, a Presbyterian, and a Methodist. The first discussion was hot and heavy. We had a grand time; we left much exhausted, but radiantly happy. This began over a year ago, and we have never missed a Friday evening meeting at Don Gemmell's from the day we began, and nothing has interfered with our discussion group, for Don Gemmell wouldn't let it.

Naturally, we got to be very close to each other, and it seems that our friendship grew and developed on spiritual, rather than on strictly Churchly lines. But about six months after Don and I first met, he asked me about the Church. I told him what I could in a short space of time, and then suggested two things if he were really interested: first, that he come to church for a service, and secondly, that he let me talk to him about the Church.

This he was most happy to do. He came to church, and as he said afterward: "Immediately after I entered the church, I knew that here was where I wanted to be." I instructed him along with another member of the discussion group, at Don's home once or twice a week. I gave him something to read, and on April 18, 1955, Don Gemmell and a friend of his were con-



C. E. Goodman

DON GEMMELL is the proud possessor of a "Speaker Phone" which he operates with a stick.

the movement of his head and with a stick in his mouth, he is able to operate the typewriter. After the *Parish Patter* was mimeographed, Mrs. Gemmell addressed all the envelopes and stuffed them. Two dollars' worth of two-cent stamps were donated, and the *Parish Patter* was launched.

The putting out of the *Parish Patter* has been a hand-to-mouth existence, as so many things are in a small church, but through the kindness and generosity of so many good friends, and the dogged determination of Don Gemmell, the paper has now become a vital part of the life of St. Andrew's. It always reflects the deep spirituality and the indomitable spirit and courage of its editor, and always carries a message of deep spiritual significance, interspersed with many homey quips. We are happy to state that after a year we now have enough money to insure its printing and mailing for another year.

The discussion group continued; the ladies have followed suit, and they, too, meet every Friday night for the discussion of things worth while. From the men's small discussion group of never more than six, three have been confirmed, and one is now taking instructions; four are licensed lay-readers.

Don was elected president of the men's club, and at every meeting, presides from his chair. Don draws the admiration and devotion of all of us who care in the slightest. He has been responsible for organizing quiet days for men in the parish, and has personally rounded up the men of the parish, for he is now the proud possessor of a "Speaker Phone,"* which he dials with his stick.

About six months ago, the bishop appointed me priest-in-charge of St. Paul's, Sturtevant. Before doing much about it, I asked my faithful men if they would help, and they readily agreed so to do. A layreaders' school was started, and after about three months of training, the men were presented their licenses. The presentation took place at the altar rail during the Holy Eucharist. Among them, of course, was Don Gemmell.

During Advent, the layreaders conducted Sunday evening services. During Lent they had complete charge of the Sunday evening services at St. An-

*A "Speaker Phone" (to right of typewriter in cut on this page) is one in which the pushing of a button (which Don Gemmell does with his stick) makes it possible to operate the phone through a small microphone without the use of receiver.

firmed. He was carried into the church and pushed up the aisle; the bishop laid his hands on him and he received the Holy Ghost.

Every Sunday since that day this same ceremony is enacted: one of the men of the parish goes to get him, four men wait at the church door to carry him into the church, and his faithful wife wheels him to the Communion rail for both of them to receive the Bread of Life together.

Don soon became an exceedingly active person in the life of the Church. His affliction, while a very great physical handicap, was in no way to hinder him in serving our Lord whom he loved so dearly.

He discussed with me the possibility of putting out a parish newspaper every week. I thought this a grand idea. At least, it would keep the people informed as to the life of the parish. In a venture such as this, there are, of course, many problems. In the first place, we are an exceedingly poor parish, and we have had a continual

struggle year after year to meet our obligations. Then, of course, who was there to give the time and effort for the producing of this weekly paper, which we named the *Parish Patter*? Don Gemmell asked that I give him permission to work out something.

Very shortly, thereafter, the first issue of the *Parish Patter* of St. Andrew's appeared in the home of every member of St. Andrew's. How the *Parish Patter* was first produced is again one of the amazements of Don Gemmell. Besides editing the entire contents, he wrote up the material by biting a firm grip on a stick placed in his mouth, and by using the stick as his typing finger. With this he punched the keys of an old typewriter. Laboriously and joyously did he pound out the message of the *Parish Patter*. Incidentally, to pound out a four-page bulletin in this fashion took Don about one whole day.

It must be realized that Don is so paralyzed he cannot use even a finger. He can move his head, and through

drew's, and they conducted the Lenten Wednesday evening service at St. Paul's, Sturtevant, and the Sunday morning service twice a month.

Don Gemmell has conducted the services and preached both at St. Andrew's, Kenosha, and at St. Paul's, Sturtevant, and he preached one of the best sermons heard in St. Andrew's. He is wheeled into the aisle, and there he tells us about God as only he can do. There are times when another lay-reader has to be at his side to turn the pages of the Prayer Book for him.

Don's latest venture for God and the Church is the Church school, for he has just completed a year's course of study on the life of Christ and is now engaged in a similar one on the life of the Apostolic Church. The first course was used last year — lesson by lesson as he wrote it — and met with tremendous enthusiasm among the



teachers and children. In very truth, it is hard to define the difference in the enthusiasm of the children who this past year used Don Gemmell's Course, and the sheer lack of interest of this same group the year before. Don himself is now teaching a class of boys every Sunday.

There is just no stopping this man of God. He has plans for many things with this parish. To all of us at St. Andrew's, he has been a man sent from God, who is both inspired and inspiring. The whole spiritual life of the Church has been deeply strengthened by the life of Don, and he is always urging us on to deeper spiritual things. He is God's chosen agent — of that we are sure — and he has done more for our parish spiritually than we can possibly evaluate.

It is significant that, in the Lenten rule of almost every child in our Sunday school, is this resolution: "I will pray every day for Don Gemmell and for Frances, who is blind" (for we also have one who is blind, actively sharing in our family life).

Perhaps the following remark made by Don Gemmell to his parish priest sums up the whole story of this man of God: "You know, Father, I think I am richly blessed, having gone through this affliction of polio."

sorts and conditions

AFTER this column "came out against sex" two weeks ago, it lapsed into a two-week silence. Readers who have guessed that the silence was really due to the substantial writing chore of summing up the first year of the Seabury Series, rather than to the fact that the columnist had nothing more to say, are right. This week, we come out against money.

ASCETIC THEOLOGY, the science of living for the love of God, isn't really "against" either sex or money. Its invitations to the unmarried state and to voluntary poverty are not a judgment that marriage and possessions are bad. On the contrary, the implication is that they are good, and that people are entitled to have them. The Catholic moral outlook does not divide all of life into two hard-and-fast categories of "right" and "wrong." That is the error of Puritanism, which sets a glorious austerity as its objective — no drinking, no card-playing, no smoking, no dancing — and then spoils it all by treating these rules as moral, rather than ascetic, demands.

SO, CHRISTIANITY insists that money and property are good things, but that poverty is a better thing. "If thou wilt be perfect," said Christ to the rich young man, "go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."

THE VAST preoccupation of our civilization on "getting ahead in the world" is brought up short by this and the many other passages of Scripture that judge economic advancement as one of the unnecessary values of life. Sex is unnecessary. Possessions are unnecessary.

CHRISTIAN THOUGHT has added a third "perfection" to poverty and chastity. This is "obedience," not in the sense of doing what God and duly constituted authority command, but in the sense of giving up your own power over decisions you are perfectly entitled to make — what you shall drink, what you shall eat, what you shall wear, what kind of work you shall do, when you shall rise, and when you shall go to bed.

THE COUNSEL of obedience is not explicitly stated in Scripture — at least I have not been able to find it there, except in the other sense of obedience to those to whom obedience is due. Yet it completes the three supposed necessities that are the foundation of

modern schools of psychology — sex, wealth (security), and power. He who is freed from these things because he loves God more is free indeed. He who is ruled by these things is still in bondage.

MOST OF US are not ascetics in this grand sense. We still tend to interpret freedom as our ability to live a good life in home, office, and polling place as parents, workers, and sovereign voters. Yet we see, and are troubled by, the perversion of these things into lust, greed, and tyranny. These vices do not require an epic scale for their practice. They are not peculiar to libertines and racketeers and dictators; they are the daily temptations of ordinary people.

HENCE, the witness of Christ and His Church and of those dedicated to the monastic life within it is a message of profound and joyful significance to all of us. The married state, possessions, and power are all good things, gifts of God for our enjoyment and self-completion, things by which we may enrich the lives of others. But, even though they are goods, they are not necessities. In our basic relationship to them, we (through Christ) have power over them; they do not have power over us. Men have given them up for the love of God and have got the better of the bargain. If you or I should be faced with the temptation to lust or greed or tyranny, we know that sex and possessions and power are not really so important as all that. We can do without them if we have to.

ASCETICISM in some form is a part of every Christian's life — there are things that we do for God, not because we have to do them but because we want to do them to express our love for Him. This, rather than the moral witness mentioned above, is the real mainspring of Christian asceticism. Thus, it is the love of God, not some noble quality of our own, that sets us free from bondage to worldly "necessities."

THE ANCIENT Stoic philosopher tried to secure his spiritual freedom by being true to himself, recognizing that men were enslaved not by other men but by their own fears and desires.

BUT CHRISTIANITY poured into Stoic philosophy a new sense of direction, a new universe of meaning: the love of Christ, and life in Christ, which replaces all our enslaving necessities with one liberating necessity.

PETER DAY

EDITORIALS

True Glory

The visit to the United States of a group of Christians from the USSR, returning a similar American visit to Russia, is an event of both spiritual and political significance. It has helped Americans to understand Russian Christianity better; and perhaps it has helped Americans to understand American Christianity better also.

In both countries, the separation of Church and State is accepted as an axiom. But in the United States, as was well shown by the session of the General Board of the National Council of Churches attended by the Russians, the lack of physical relationship between Church and State does not mean that the Churches exert no moral influence on the conduct of national affairs. The Churches, severally, and to a limited extent collectively, serve as the "conscience of the State."

In the USSR, it is the Communist Party, rather than the Church, that serves as the "conscience of the State." Its relationship to the government is physically closer than this comparison suggests, for the Party is the source of both the personnel and policies of the government. Yet, as far as religion is concerned, the State is officially neutral between Marxist atheism and the Churches except at points where the Communist "conscience" calls a halt.

The word "conscience" is placed in quotation marks because there are deep and irreconcilable ideological differences between Communism and Christianity which should not be obscured by the fact that both are trying to do right according to their respective philosophies of life. What is right for one side is often what is wrong for the other; what is good to one is often evil to the other. The exchange of visits and conversations was in no sense an effort to bridge this gap. It was not a parley between Christianity and Communism, but a parley between Christians who live under Capitalism and Christians who live under Communism.

The obviously deep and sincere patriotism of the members of the USSR delegation — their devotion to their country and acceptance of its government and governmental policies — have been hard for American Christians to understand. Here is one point at which we need to analyze ourselves a bit. Are we too rather uncritical of the relationship between our national interests and the will of God? We criticize our government freely. But generally, the argument is an effort to decide what is best for the national interest. Do we fail to come to terms with the fact that the free world stands under divine judgment just as the Com-

munist world does? Does our patriotism lack the note of penitence?

Yet, just because Christianity is the conscience of the State in our country, an unrealistic Christian attitude toward the nation's problems is a politically explosive ingredient of our thinking. It is well for us to realize that Russians are people, like us, and that many of them are Christian people, like us. Nevertheless, whether penitently and humbly, or chauvinistically and proudly, we face the responsibility of influencing great historical decisions having to do with the advance or retreat of ways of life that affect men and women and children in every corner of the world. The Churches of every land are dedicated to peace. But they are also dedicated to justice, to the liberation of the human spirit, to a spiritual warfare against iniquity and oppression. In the pursuit of these goals, nations must exercise political power.

It would be unrealistic to expect contact between Christians across the iron curtain to result in a unanimous Christian voice defending one country's national interest against another. Differences in the political realm will remain; and what Russian Christians consider a contribution to world peace may not completely coincide with what American Christians regard as a contribution to world peace. Each side will always favor a peace plan that contributes to the strategic security of the country with which it is identified.

Nevertheless, and despite the political dangers that inhere in the relatively greater political influence of the American Churches, we believe that the exchange of views and personal visits between American and Russian Christian leaders will ultimately redound to the benefit of both nations and of the world in general. And the very fact that Christians can meet across such great mundane barriers is an event of deep spiritual significance. It is a demonstration that "in Christ there is no east or west," that He can unite where the world divides, that He is triumphant where tragedy seems to reign.

We are reminded once again that "orthodoxy" can be translated not only as "true teaching" but as "true glory." We treasure this visit for American Christianity not only because it has helped to build relationships between the dominant Protestantism of the USA and the Protestant minority Churches in the USSR, but because it has carried the American Churches one step closer to understanding the "true glory" that shines forth in the face of Eastern Orthodoxy under persecution, in tribulation, and in resurrection.

The deep and vivid biblicism of orthodoxy, in its teaching and in its life, opens up for us new wellsprings of understanding of the Scriptures. Read II Corinthians 4 as the voice of the Russian Orthodox Church:

"For God, who hath commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. . . .

Continued on page 19

Group from Church in Australia Invited to Visit Church in China

The Church in Australia has received the first official invitation since 1946 from any Chinese body to a sister Church abroad to visit the Chinese Communist Republic. The Primate of Australia, the Most Rev. H. W. K. Mowll, announced recently that he has received an invitation from the presiding bishop in China, the Rt. Rev. C. T. Chen, to bring an official delegation from the Church of England in Australia to visit the Church in China (the Chung Hua Sheng Kung Hui) in September.

Archbishop Mowll said that he had been hoping to receive such an invitation, and that he was delighted to receive it. He said that if it proved impossible for him to go officially he hoped to be able to make the visit in a private capacity, accompanied by his wife.

The invitation from Bishop Chen read:

"Since our last meeting at the Lambeth Conference in 1945, much has changed in different parts of the world, and many great changes for good have taken place in this country.

"As members of the Anglican Communion and the World Christian Fellowship, we have never failed in remembering our fellow members and their great work in your province, in our thoughts and prayers.

"However, as the world situation is improving, we do hope that there will be more personal contacts between Christians and, especially, Church leaders of different countries."

In discussing the possibility of the trip Archbishop Mowll said, "If it is possible for us to accept, then the visit will be for the purpose of conveying the goodwill and friendship which should always exist between Christians who are bound together in loyalty to Christ, whatever may be the environment and local conditions in which they have to live."

In another part of the world the Ecumenical Council of Hungarian Churches has decided to invite a Church delegation from China to visit Hungary this summer. Such a visit would be the first by an official group of Chinese Churchmen to another country since the Chinese revolution.

A resolution adopted by the Council said that a visit of Chinese Churchmen would "offer a good opportunity to improve ecumenical contacts between our Churches."

Hungarian Church leaders considered it possible that the Chinese delegation will come to Budapest during the period when the Central Committee of the World Council of Churches meets in Hungary.

Most Rev. Adam Phillipovsky Dies in Philadelphia

Most Rev. Adam (Phillipovsky), one time head of the Philadelphia diocese of the Russian Orthodox Archdiocese of the Aleutian Islands and North America (under Patriarchate of Moscow), died recently in Philadelphia at the age of 75, according to the May issue of *American Review of Eastern Orthodoxy*. He had retired two years ago.

World Council of Churches Asks for Increased Efforts To Aid Palestine Refugees

A resolution calling on Churches everywhere to redouble their efforts to find a political solution for the problem of Arab refugees in Palestine was adopted at an international conference at Beirut, Lebanon, sponsored by the World Council of Churches and the International Missionary Council.

The 80 delegates also appealed to interested states to take bold, constructive measures for attaining peace in the Near East. A report issued by the conference declared that "if Israel wants to convince the world of a real desire for peace she must hasten to settle the problem of refugees."

Dr. O. Frederick Nolde, Philadelphia, director of the Commission of the Churches on International Affairs, disclosed the contents of the report. He said it took note of the demands of Arab refugees regarding their right for repatriation or compensation, fair and equitable exploitation of lands and waters in the Holy Land, the modification of frontiers between Arab territory and Israel, and the special status of Jerusalem.

Dr. Nolde said that he and Sir Kenneth Grubb of Great Britain, C.C.I.A. chairman, had personally presented the conference's resolution and report to Egyptian Premier General Abdel Nasser in Cairo. [RNS]

Conference for Women Planned

Deaconess Edith A. Booth, head of the Central House for Deaconesses at Sycamore, Ill., has issued an invitation to women Church workers to attend a conference there, July 9th to 19th, for the purposes of spiritual and physical refreshment.

Three courses will be given on "Developing the Spiritual Life," "The Acts of the Apostles," and "Using the Gift of the Holy Spirit." The Rev. Royden K. Yerkes, chaplain of the Bishop McLaren Conference Center, will be the chaplain of the conference.

For registration blank and other information, address Deaconess Edith A. Booth. The total cost of the conference for each member will be \$60.

African Officials Close Native School

A private elementary school for African children at Benoni, a major industrial town outside Johannesburg, South Africa, was ordered to be closed immediately by the Department of Native Affairs. The Rev. Trevor Huddleston, head of the Anglican Community of the Resurrection in South Africa for 12 years, was the school's board chairman until his return to England recently.

The new head of the school's board, the Rev. Jarrett Kerr, sent telegrams to members of parliament protesting the order to close the school. Fr. Kerr said the letter containing the order gave no reason for the closure which he described as "a totally unexpected blow." According to Religious News Service, Fr. Kerr said local police at Benoni had been instructed by the Native Affairs department to see to it that the school closed "instantly."

The school was established in 1954 by a group of African parents, under the sponsorship of the African Education Movement, to accommodate primary pupils unable to obtain schooling in overcrowded government institutions.

In April, 1955, in compliance with the Bantu Education Act, the school applied for official registration, which was granted last August. Thereafter its enrollment jumped from 50 to 350 pupils, and since that time government inspectors have regularly expressed satisfaction with the school's operation.

Class for Adult Acolytes Started by New York Church

A class for adult acolytes was started recently at the Church of the Heavenly Rest, New York City, with 12 men reporting for instruction by the Rev. Kenneth Yates, curate, who with the Rev. John Ellis Large, rector, was responsible for the innovation.

"We are attempting simply to recapture an ancient practice of the Church," Dr. Large explained, "a relatively important office that through the years has been delegated to boys and young men. We would like to involve a cross-section of the congregation, including the vestry."

Initially, the project has been successful in that one of the students reporting was the clerk of the vestry, a magazine editor in workday life. Other vocations represented include lawyer, building manager, and elevator operator. The age bracket represented is from 35 to 65.

The need for servers at the 11 o'clock service on Sunday morning prompted the project. The two earlier services, including the largely attended family Eucharist, consumed such a large part of acolyte services — even when boys and girls were used as ushers — that some solution was necessary.

NCC Board Fails to Pass Judgment On "Right to Work" Laws

An impassioned five-hour debate ended inconclusively when the General Board of the National Council of Churches refused either to adopt or reject a statement disapproving "right to work" laws of 18 states. It was the longest debate in the Council's five-year history.

By a close vote of 40 to 32, at its Toledo meeting, on June 7th, the Board voted to refer back to its Division of Life and Work a 14-page statement on Union Membership as a Condition of Employment that said: "Union membership as a condition of employment should be neither required by law nor forbidden by law; the decision should be left to agreement by management and labor through the process of collective bargaining."

Members of the Episcopal Church were prominent on both sides of the debate. The report was presented by Charles P. Taft, mayor of Cincinnati. Leading opponent of the statement was B. E. Hutchinson, retired Detroit industrialist and a vice president of the Council, who moved an amendment to strike out the condemnation of "right to work" laws and to substitute a paragraph that said: "Under the varied circumstances prevailing at different times and places throughout this large country, the National Council of Churches discerns no simple judgment on these moral problems upon which highly diverse opinions are held by dedicated Christians."

Majority Participate

Most of the other members of the Episcopal Church present took part in the discussion, as did the majority of the 75 board members present.

A preliminary vote to combine Mr. Hutchinson's amendment with the report's stand against such legislation provided a test of the Board's opinions. It passed by a record vote of 44¾ to 25¼. As amended, the statement condemned "right to work" laws, but recognized that "diverse opinions" were held by "dedicated Christians." This was unsatisfactory to the opponents of the report, and their motion to recommit finally prevailed.

The Division of Christian Life and Work was authorized to send the statement out to the constituent Churches on its own authority and is expected to bring the subject before the Board again at a later meeting.

Speakers who upheld the state "right to work" laws based their argument on individual freedom, pointing out that requiring new employees to join a union might make them involuntary contributors to activities of which they disapproved — particularly the support of individual political candidates.

Among these were Charles E. Wilson, president of Standard Oil Company of Indiana; Francis Harmon, the NCC's leading expert on its own finances; and two members of the Episcopal Church, Judge Robert McC. Marsh and Noel Sargent, retired executive secretary of the

National Association of Manufacturers. It was indicated that Mr. Sargent had changed his position of supporting the statement within the division to opposing it on the floor of the General Board.

Mr. Wilson charged that by adopting the statement, the NCC would be abandoning the little fellow who needs protection — the man who should have the right not to join a union if he so desires. Mr. Wilson paid tribute to the "18 courageous legislatures which voted to protect that little man."

Tilford Dudley, AFL-CIO executive, in a fiery speech, denied that the objective of the legislation was to protect the "little man." He pointed out that 11 of the 18 states that passed these right-to-work laws were Southern states.

"Why do you think those southern states passed these 'right to work' laws?" he asked. "Because they want to keep the unions weak. Because they want to be able to tell northern industries to move south where they can pay less because the unions are weak."

Among those who spoke for the statement or for the amendment to retain its essential stand, offered by Irwin Miller, Indianapolis industrialist and layman of the Disciples of Christ, were Al Whitehouse, director of the AFL-CIO industrial union department; Dr. Reuben Nelson, American Baptist general secretary; Mrs. Douglas M. Horton, Council vice president for the Division of Christian Life and Work; Peter Day, editor of *THE LIVING CHURCH*; and others.

Equal Hearing Permitted

Throughout the long debate, the Council president, Dr. Eugene Carson Blake, presided with great skill, keeping side issues out of the discussion, providing equal hearing for both sides, and permitting everyone to speak within the limits of the available time. He received a hearty round of applause at the end.

The General Board also urged churches and the radio-TV industry to confine religious programs to sustaining (free) time, charging that religious programs on purchased time led to various evils. Opponents of the resolution, who claimed that it would discriminate against minority churches and unofficial Church groups, were defeated by a thumping vote of 67 to 10.

Soviet Church Leaders View U.S. Christianity in Action At NCC Board Meeting

Eight Christian leaders from the USSR visited an afternoon session of the General Board of the National Council of Churches at its meeting in Toledo, June 6th, and had a chance to observe coöperative Christianity in action. Headed by Metropolitan Nicolai of Krutitsky and Kolomna, the deputation extended the greetings of Russian Christians to Christians in America.

Dr. Eugene Carson Blake, presiding, introduced the Metropolitan, who after his address (see text, p. 10) introduced the other members of the delegation.

In a press conference after the session, the Metropolitan was asked about his reaction to a meeting where Church leaders discussed politics. "We have only been here a short time," he said, "but we have the conviction that the Christian Churches in the United States conduct great social works from a Christian point of view."

What the eight Russian leaders heard was chiefly a report from the National Study Conference on the Church and Economic Life, held in Pittsburgh last April. [L. C., April 29th.] The report was given by Robert E. Wilson, industrialist, and Al Whitehouse, labor leader.

Said Mr. Wilson (among other things):

"Freedom is decisively related to technology, both in its mechanical and in its social engineering sense. However, our devotion to freedom is deeply rooted in the Christian view of man, rather than in any measured calculation of freedom's social and economic benefits. As a people we have, over and over again, stubbornly insisted on freedom as an unshakable answer to those who have insisted that we could gain greater efficiency by enforced conformity. . . . Only a free society can be an adaptable society. . . . As William Penn has well said 'Those men who are not governed by God must be ruled by tyrants.' Self-policing may well be the only alternative to the police state as life grows more complex, and the Christian ethics has been the most effective the world has seen in maintaining self-policing on a large scale in a complex economy."

Mr. Whitehouse's address was largely directed to the Soviet visitors. Commenting that "theirs is a land that has undergone great and awesome changes in the past four decades," he said, "it has achieved great technological progress and has emerged as a world power. . . ."

"It will not be easy to wipe away the fog of fear that blankets our world. This is a job that will require all peoples to marshal their resources to fight our common enemies instead of each other — to fight ignorance, poverty and disease. It is a tremendous job, but under God the resources and the knowledge are available. With a practical application of the Fatherhood of God and the Brotherhood of man, it can be done! Do it we must, and without delay, lest all of us go down together to oblivion. . . ."

While the Russian delegation was present, the Board also debated and adopted a statement on the forthcoming elections, urging the American people to use their right to vote and use it wisely. The statement said:

"When in their religious assemblies, Christians speak their mind on social issues, they do so under the compulsion of the Gospel to which they are beholden . . . What they say, therefore, has relevance to the issues that will be dealt with in party platforms. . . ."

A refugee Latvian minister, the Rev. Li Ventals, circulated in the corridor passing out a set of quotations against religion from Communist books and publications, together with testimony about repressive actions taken against the Latvian Evangelical Lutheran Church.

In their press conference, the Russian leaders said that while they did not know enough about religious development in this country to compare it with the USSR, there was a new interest in religion in Russia during World War II and "it has not fallen off since."

Metropolitan Nicolai, asked if he had any comment about the State Department's version of the Khrushchev speech condemning Stalin, said, "We have seen it, but haven't had a chance to read it."

Explaining the relation between government, Church, and Party, he said that the government did not oppose religion. "The Communist Party preaches atheism. The Church preaches religion . . . We have the right to preach and defend religion."

He listed the values of the exchange of visits:

- (1) To increase mutual understanding.
- (2) To show the friendly feeling of the Russian Churches to all countries and especially to Christians in the United States.
- (3) To provide "live communication," which had so much greater effect in attaining these objectives than long-range means of communication.

When the editor of *THE LIVING CHURCH* was introduced to the Metropolitan by Paul B. Anderson, who accompanied the group on its tour, the Metropolitan's face lit up and he indicated that he saw the magazine regularly.

Rev. J. M. Trotter Becomes Dean

The Rev. Jesse McLane Trotter was the unanimous choice of the Board of Trustees of the Virginia Theological Seminary as the dean of that institution. Mr. Trotter becomes the 11th dean of the Seminary from which he graduated in 1936.

He has served at Trinity Church in Boston and Grace Church in Amherst, Mass. In 1946 he was called to Virginia Seminary to be associate professor in the Department of Systematic Theology. He became professor of Apologetics and Homiletics in 1951, a position he held until his election as dean.

Metropolitan Nicolai's Address to the NCC Assembly

On the invitation of the National Council of the Churches of Christ in the United States, my companions and I have come to your country as representatives of the Russian Orthodox Church and its Head, His Beatitude the Patriarch of Moscow and All Russia, Alexis, who charged me with conveying his blessing to the American people, and representatives of other Christian Churches in the Soviet Union: the Evangelical-Lutheran, Armenian, and the USSR Council of Evangelical Christian Baptists.

We are happy to behold American Christians face to face and it is our pleasure to greet wholeheartedly the participants of the Assembly of the National Council of Churches of Christ in the United States.

On behalf of the millions of Christians, comprising the Russian Orthodox Church and the other churches of our country, we ask you to convey brotherly greetings to all Christians, to all the people of your great country together with wishes of peace and prosperity!

To wish peace, to bring peace — this is sufficient to justify the arrival of our delegation. You and we belong to different peoples, live in different countries and in different conditions and this only reinforces our interest in each other, for, being Christians, we cannot but feel our spiritual kinship, cannot but cherish brotherly sentiments for each other, sentiments fostered in us by our faith in Jesus Christ as the Lord and Saviour of the world.

I rejoice at the opportunity of telling you that these common sentiments together with consciousness of brotherhood comprise the threshold to that harmony of opinion, in which full Christian community should be achieved, even though we were separated by centuries of misunderstanding and all kind of worldly discord.

It is beyond dispute that the causes which until now engendered some estrangement between Christians of our countries will lose their force commensurable with our love for Christ. And to love Christ and for His sake all people, means to rise above the diverse worldly contradictions, to avoid clashes of interests and not to cause unpleasantness to each other, for in a life guided by Christian religion there must be neither Greek nor Jew, bond nor free, but "Christ is all, and in all." (Colossians 3,11.)

We Russian Christians seek to embrace all people in the hope of the Salvatory Sacrifice of Our Lord Jesus Christ, in order to bring them into the world which He gives us.

That is why our Church regards with profound respect Christians of all denominations and rejoices at every opportunity of entering into communion with them. For the very same reason our ordinary religious people cherish a childlike sincere love for every other people and, of course, for the peaceable American people, of which our American friends were able to learn when they visited our country in April.

And we have crossed the ocean to come to you not so much out of courtesy, to pay a reply visit, as due to the dictates of our heart which was captivated by the living contact with representatives of the National Council of the Churches of Christ in the USA, headed by Dr. Eugene Blake, who visited our country. They were guests of keen mind questing for knowledge who won our deep respect and

friendliest feelings. We want to study the religious life of the Christian churches of your country in order to extend and deepen our bonds and to introduce the Christian spirit in the relations of our peoples.

That is the mission of the delegation I head.

We have come to you hoping that through our Christian solidarity the Light of Christ shall enlighten the conscience and free will of the people who seek a just order of life and help them to cast off the burden of militarism that weighs heavily upon all the nations.

We must unite in prayer so that this sublime undertaking be within the strength of humankind today.

May God bless all Christians in their endeavour to bring peace to the peoples!

METROPOLITAN NICOLAI

NCC Group Plans Church Aid For National Disaster Victims

A recommendation for Churches to pool their resources to aid victims of floods, earthquakes, and other disasters in the United States was passed by representatives of 14 non-Roman Churches.

Meeting in New York for an exploratory consultation called by the National Council of Churches, the Church officials adopted a statement noting "a growing awareness of the responsibility of the Churches to give help in times of national disaster." It was agreed that the Churches should supplement but not compete with the work of secular agencies such as the Red Cross or Civil Defense.

According to the *Religious Newsweekly*, the group recommended that ways be found to channel Church supplies of relief materials to victims of national disasters on an emergency basis and called upon the NCC, through its Social Welfare Department, to map an overall plan of coördinated Church disaster relief that would establish "patterns of coöperation" with both religious and secular groups.

District of San Joaquin Plans Campaign to Raise \$500,000

Delegates attending a special convocation of the missionary district of San Joaquin voted to undertake a campaign to raise a non-dissipating fund of \$500,000 over a three-year period. The meeting was held recently at St. James' Cathedral, Fresno, Calif.

The campaign is to run for 23 weeks from July 15th to December 23d. It has been suggested that a portion of the fund be used on a revolving basis for loans to mission churches for building purposes. The income may be assigned by convocation to replace missionary aid from National Council to San Joaquin. Mr. R. C. Dennis, who conducted similar fund-raising campaigns in the missionary district of Arizona and North Texas, will direct the San Joaquin campaign.



RUSSIAN Churchmen confer with American religious leaders at Seabury House.*

RNS

Sightseers from Abroad

Visiting Soviets Get Cook's Tour Of U.S. Capital and New York

In an 11-day whirlwind tour of a four-state eastern area of the United States the deputation of eight Russian Church leaders saw more of the eastern part of America than many Americans see in their entire lifetimes. Included in their visit were trips to Greenwich and New Haven, Conn.; Corning, N. Y.; Toledo, Mansfield, Wooster, and Seville, Ohio; Philadelphia, Penn.; and Washington, D. C.

The deputation flew to New York City, for the final lap of their trip, from Washington, D. C., where they had spent two days sightseeing in the nation's capital. Weather was clear on the return flight to New York and gave the visiting clergymen their first air-view of the greater New York area. Foggy, overcast skies prevented them from seeing the city when they arrived from Moscow on June 2d.

Their schedule included a visit to New York's Wall Street area, including a stop-over at famed Trinity Church and luncheon at the National City Bank Building. Later they visited the headquarters of the National Council of Churches and of the American Bible Society. They had dinner at the Rainbow Room, atop Rockefeller Center, attended a performance at Radio City Music Hall, and were taken on a conducted tour of the Broadway and Times Square area.

Their schedule also included luncheon at the United Nations, a visit to the Metropolitan Museum of Art and a dinner marking the formal conclusion of the visit at Riverside Church.

The Russian Churchmen spent their second weekend in the U.S. in the nation's capital where they arrived by train late Friday night from Philadelphia. The two and a half hour trip was their first on a railroad in this country. They sat in an air-conditioned parlor car and enjoyed the panorama that unfolded through the wide windows — of a nation of homes, farms, and great chimney-less industrial plants.

The Soviet Ambassador G. E. Zaroubin extended a welcome to his fellow countrymen, and the following noon entertained them at luncheon at the Embassy.

The Churchmen were guests during their Washington stay at the College of Preachers on the grounds of the Washington Cathedral. The diocese of Washington also has a boys' school on the grounds and it sent a bus to bring the visitors to their quarters.

Saturday morning the Russians were given their first close-up look at the seat

*Dr. Eugene C. Blake of Philadelphia, president of the NCC (head of table), is shown introducing Dr. Roswell P. Barnes of New York, NCC's associate general secretary (also standing). Continuing around table clockwise are: Dr. Herbert Gezork of Newton Center, Mass., president of Andover-Newton Theological Seminary; Bishop D. Ward Nichols of New York; Presiding Bishop Sherrill of New York; Dr. Walter W. Varé Kirk of the NCC; Dr. Eugene Smith of NCC; Dr. Roy G. Ross, general secretary of the NCC; Dr. Paul Anderson, secretary of the YMCA International Committee; two interpreters; the Rev. Joseph Dzvovichik of St. Nicholas Cathedral, New York; Prof. Vladimir Talizin of the Moscow Theological Academy; Archbishop Jan Kiiuit of Tallin, Estonia; the Rev. Alexei Karpov, pastor of the Moscow Baptist church; Bishop Saak G. Ter-Ovannesyants, Sacristan of Etchmiadzin (Armenian Apostolic Orthodox Church); Metropolitan Nicolai of Krutitsky and Kolonna, head of the Russian deputation; Archbishop Gustav Turs of Riga, Latvia; Archpriest Michael Slavitsky of Leningrad; and the Rev. Alexei Andreev of Moscow, vice president of the All-Union Council of Evangelical Christians (Baptists). [RNS]

of the Government of the United States. They saw the White House from the windows of their limousines, made a brief tour of the U.S. Supreme Court, climbed the steps of the Capitol to stand in the rotunda and view the group of pictures reminiscent of high points in American history. They concluded two hours of sightseeing with a visit to the 555 foot-high Washington Monument. Guides accompanied them in the elevator to the top where they circled the turret-like room to look at the breath-taking views of a city of marble government buildings against a spring carpet of green parks and lawns.

After their visit to the Russian Embassy the visiting Churchmen rejoined their American hosts in mid-afternoon and made a pilgrimage to George Washington's home at Mt. Vernon, across the Potomac in Virginia. They were taken to the Cleveland Park Congregational Church for a reception and welcoming dinner arranged by the Washington Church Federation and the NCC.

On their second Sunday in the U.S. the deputation went to different churches on Sunday morning. The Russian Orthodox and the Armenian prelate, Bishop Sahak, went to the Episcopal Cathedral adjoining the College of Preachers; the two Baptists to the First Baptist Church; and the two Lutherans to the Church of the Reformation (Lutheran).

Sunday turned out to be a bright, summer day in Washington and warm enough for dinner outdoors — on the terrace of a lovely old colonial home converted into a restaurant.

In bright sunshine they drove to the Lincoln Memorial. The deputation, including the 77-year old Bishop Sahak of the Armenian Orthodox Church, never faltered as they climbed the long flight of marble steps to stand silently at the foot of the gigantic statue of the man who saved the Union — Abraham Lincoln.

They paused for several minutes in front of the Gettysburg speech inscription and listened intently as one of the interpreters, Prof. William Edgerton, read aloud his Russian translation.

The Churchmen had an eventful evening. They had supper at St. Alban's School on the Cathedral grounds, where Bishop Dun of Washington, sat with Metropolitan Nicolai and several others.

In a motorcade the Churchmen went to the National Gallery, which contains one of the finest art collections in the world, housed in a building of green and white marble. The director gave them a half-hour tour of religious art of the Byzantine, Florentine, and Dutch schools, including several Rembrandts which the director said were purchased from Russian czars. Save for 10 minutes spent in the Toledo art museum while touring the Ohio city, it was the first time the Russians had gotten a glimpse of America's art treasures. Later they were to visit the Metropolitan Art Museum in New York.

The tour was cut short to permit the Churchmen to attend the 645th concert of the National Gallery orchestra assisted by the cantata choir of the Church of the Reformation.

Metropolitan Nicolai Indicates Regret over Statement Attacking Pope

Metropolitan Nicolai of Krutitsky and Kolomna, head of a delegation of Russian Churchmen visiting the United States, indicated that he regrets having made a statement in 1949 calling Pope Pius XII an "agent of American imperialism" and an "ardent enemy of the USSR."

The Metropolitan told a press conference, held in Washington, D. C., that the statement, widely circulated in the Soviet press, was made in "a period of high tensions and misunderstandings."

"One side or another says unpleasant things" at such a time, he told reporters, adding that "we are all living through a period where we hope for real friendship. I prefer now not to remember unpleasant things if they might have been said," he declared.

The metropolitan denied ever having suggested the elevation of Josef Stalin to sainthood. He said, "I never prayed for Stalin. That he should be raised to saint-

Moscow Press Silent

The Moscow radio and press reported the departure of the eight-man delegation of Soviet Churchmen for a visit to the United States but have remained completely silent on the subject since then.

[RNS]

hood would be comic. It is stupid even to think of it. The Church never thought he was a genius of mankind."

Subsequently, at a dinner in honor of the Russian delegation given by the Washington Federation of Churches, Metropolitan Nicolai said he felt the visit of the deputation to America was deepening understanding between the two countries.

All the Russian Churchmen were smiling, congenial, and friendly during their visit in Washington, D. C., except Prof. Vladimir Ivanovich Talizin, who is said to be professor of canon law at Moscow Theological Academy. He remained grim, unsmiling, and aloof.

The delegation paid an official visit to the Soviet Embassy where they were greeted by Ambassador Georgi Zarubin. It was the first time since the Embassy was established in 1933 that it had granted such an audience to any religious group.

Before coming to Washington the Soviet Churchmen visited Independence Hall in Philadelphia. At the Liberty Bell, Metropolitan Nicolai said: "Although it no longer rings, it continues to speak as a symbol of human liberty."

[RNS]

11-Day Stay Ends

Russian Clergymen Conclude Tour With Gift Giving and Goodwill

By JEAN SPEISER

A history-making exchange visit between Churchmen of the US and the USSR ended last week when a delegation of eight Russian clergymen departed for home after an 11-day stay in this country as guests of the NCC.

The visit was initiated in March by nine U.S. ministers and laymen, headed by Dr. Eugene Carson Blake, president of the NCC, who traveled to Moscow at the invitation of Metropolitan Nicolai of the Russian Orthodox Church. The Presiding Bishop was a member of the delegation, as was Dr. Paul Anderson, executive secretary of the International Committee of YMCA's.

Both journeys were made for the purpose of attempting to establish "normal relations and communications" between Churches of East and West by means of a series of formal and private conversations on common problems.

In this country, they began at Seabury House, Greenwich, Conn., where the Russian Churchmen spent two days, and concluded in New York City the day before their departure for home. Bishop Sherrill presided over the final talks.

Problems to Solve

"Perhaps the most important result of the conferences," Bishop Sherrill observed, "is our realization that there are difficult problems still to solve. But the atmosphere in which they have been discussed was splendid in every way. We have made a beginning, and we hope to continue."

At a farewell dinner for the visitors at Riverside Church in New York City, attended by several hundred people, Bishop Sherrill reaffirmed his belief in the value of this ecclesiastical experiment. Wearing a handsome stole woven in gold and silver, one of the many gifts presented their hosts by the departing Churchmen that evening, he noted:

"After listening to each others' speeches for three (cumulative) weeks, we are still friends. That is an important test. Furthermore, our frank talks have had their differences — which shows how natural it all has been — and we have not lost our sense of humor."

In conclusion he said: "When I think of Moscow I think of people worshipping in the churches, deeply moved by the word 'peace.' I am sure our visitors feel our own deep desire."

Dr. Blake pointed out that, although the visits were between Churchmen, on Church matters, "still we hope that any-

thing we did here may contribute to the lessening of the tensions between our nations and so forward the cause of peace."

Replying, Metropolitan Nicolai, who serves as director of foreign relations for the Russian Church, said: "We are all striving for the same things — brotherhood and spiritual freedom. We have brought these thoughts and feelings, and we have found the same (response) here."

Possibly the happiest member of the Russian delegation was Bishop Sahak Gregorevitch Ter-Ovannesyants of the Armenian Orthodox Church, whose U.S. tour had been made infinitely more gratifying because of the acquisition, near the start of it, of a new hearing-aid.

"I used to hear too little," he beamed. "Now maybe I hear too much."

Highlights of Trip

Every one of the busy days spent in the U.S. seems to have been a highlight for the visitors, for different reasons.

At a meeting of the NCC in Toledo, they saw the churches concerning themselves with national affairs.

During a visit to the United Nations in New York City, they learned that the churches of the U.S. were continually in contact with all branches of the organization, and were influential in many of its activities.

In Ohio they were given an opportunity to talk to students in small discussion groups at Wooster College; in Philadelphia they met with seminarians.

At a luncheon in Wall Street, where Charles C. Parlin, a Methodist layman who made the initial visit to Moscow, was their host, they learned about capitalism.

Possibly no group of foreign visitors has had a more thorough indoctrination into the way of American life in such a short span of time — but without missing their main object of their journey.

Besides the intangible benefits of the exchange, these practical means of continuing the project were set up:

- Person-to-person conferences and meetings to be sought, on a denominational level.

- Theological writings and journals to be exchanged (as they are now between the Episcopal Church and other Eastern Churches).

- Frequent interchange and expression of ideas between U.S. and Russian Churches on the responsibility of religion in achieving a permanent peace should be encouraged.

Dominican Scholar Finds Part of Gospel of Gamaliel

A Dominican scholar has discovered fragments of the hitherto virtually unknown *Gospel of Gamaliel*, an apocryphal work dealing in some degree with the *Acts of Pilate*, it was announced in Geneva by KIPA, Swiss Roman Catholic News Agency.

KIPA called the discovery "sensational" and of great importance to the origins of Christianity.

The fragments were found by the Rev. Mark-Anthony van den Oudenrijn, O.P., while studying a photostat copy of a 15th-century Ethiopian manuscript. The priest is a professor of Old Testament Exegetics at the University of Fribourg.

While pouring over the manuscript he was trying to identify, Father van den Oudenrijn was amazed to come across 10 pages from the *Gospel of Gamaliel*, the agency said.

The fragment deals with the Passion of Christ from Good Friday to the Resurrection. KIPA said it contains narrations concerning Jewish High Priests, the Scribes of Jerusalem — to whom Gamaliel belonged — of Pontius Pilate, King Herod, and the four soldiers charged with guarding Christ's Tomb.

The Roman Catholic agency said most of the manuscript probably came from a second-century Greek original which had been translated first into Coptic, then into Arabic, and finally into Ethiopian. The *Acts of Pilate* is generally considered a fifth-century work based in part on earlier sources, KIPA noted. [RNS]

Churches Donate \$46,000,000 To Refugee and Relief Projects

Over \$46,000,000 in cash, food, medicines, and other supplies was contributed last year for relief by Protestant, Anglican, and Orthodox Churches over the world. Five years ago similar contributions totaled \$10,000,000. Dr. Leslie E. Cooke made the report at the annual consultation of the World Council of Churches' Division of Inter-Church Aid and Service to Refugees meeting at Les Rasses, Switzerland.

Special aid was rendered during the year, Dr. Cooke said, in emergency situations such as floods in India, famine in Vietnam, earthquakes in Greece and the Philippines, and damage to Orthodox communities and institutions in Turkey during the September anti-Greek riots there. Other funds went to aid refugees, for health services, ecumenical scholarships, work camps, field work, and staff operations.

Dr. Cooke said the contribution of the Churches involved is dramatic proof of the unalterable development and expansion of ecumenical coöperation expressing itself in awareness of Christian concern and recognition of responsibility. [RNS]

Church of Japan Discusses Plan For Establishing Archbishopric

The establishment of an Archbishopric in Japan was proposed at the meeting of the 25th General Synod of the Nippon Seikokwai, the Holy Catholic Church in Japan, held in Kobe, at Shoin Girls' School.

A special committee was designated to discuss the Archbishopric. The committee recommended further study be made by the standing committee on doctrine, worship, and organization and that a report be issued at the next General Synod, which will be held in 1959. The General Synod meets triennially with the last meeting being held in 1953.

After hearing a report of the Committee on Prayer Book Revision, the group voted to continue the permissive use of the revised Prayer Book for the next triennium. Unless objections arise before the next General Synod, the revised form may then be adopted. The revised form of the hymnal as proposed by the Hymnal Revision Committee was passed and the committee was designated a standing committee.

Plans were made for a centennial celebration of the work of the Church in Japan, which will be held during the next General Synod in 1959. A Central Committee was appointed to plan the celebrations of the national Church which will take place in Tokyo at the Athletic Hall, Tokyo Taiiku-kan. Projects under consideration as part of the Centennial celebration include the publication of a history of the Nippon Seikokwai, the establishment of a library of documents or archives of the Nippon Seikokwai, the establishment of a library for audio-visual resources, and the organization of a national missionary effort, with special emphases on the evangelism of youth, evangelism in schools, and mass evangelism in large cities.

A proposal to invest \$1,000 annually until the next General Synod for the study of the Kyoan Sunday school textbook series was referred to the Education Department for further study.

The proposed budget of the Church was passed without change.

Japanese Emigrants

A motion was passed expressing gratitude to the Church of England in Canada for assistance to the Nippon Seikokwai and welcome to Japanese emigrants to Canada. The desire was also expressed that the Canadian government should increase the facility of immigration for Japanese Nationals.

A proposal to standardize theological and ecclesiastical terminology, giving the corresponding Japanese and English forms of technical terms, was referred to the standing committee on doctrine, institutions, and worship.

Special visitors at General Synod included Bishop Hall of Hong Kong, Bishop Daly (Bishop in Korea), Bishop Kennedy of Honolulu, and Alfred H. Davis, field secretary of the Missionary Society of the Church of England in Canada.

Hymn Society to Hold New Contest for Young People

A Youth Hymn contest, sponsored by the United Christian Youth Movement of the National Council of Churches will be held in connection with National Youth Week, to be celebrated January 27th to February 3d, 1957. Young people interested in entering the contest should submit their hymns to the Hymn Society of



America, 297 Fourth Ave., New York 10, N. Y., not later than November 1, 1956.

The theme for National Youth Week in 1957 is "Consider Your Call." The hymns should express the nature of Christian vocation: its privilege, its fundamental character, and its urgency. The immediate concern of the project is with the words of the hymns rather than the tunes and the hymns should be written in well-known meters to be found in standard Church hymnals.

The contest is open to anyone under 30 years of age and each author may submit as many hymns as he chooses.

In 1955 the Hymn Society of America obtained five new Hymns for Youth by Youth which were used in the Youth Week observances of that year. In 1956 two new Hymns for Youth by Youth were obtained. It is hoped that more and more young people will participate in this contest and that the final result will be a substantial body of new hymns which will express the faith and aspirations of youth.

Bishop Carruthers Installed As Chancellor of Sewanee

Bishop Carruthers of South Carolina, was installed as the 14th chancellor of the University of the South in Sewanee, Tenn.

A graduate of Sewanee, Bishop Carruthers succeeds Bishop Mitchell of Arkansas. His term is for six years. He also will serve as president of the board of trustees. The installation took place at the university's 88th commencement exercises. [RNS]

Rt. Rev. R. B. Mitchell, Bishop of Arkansas, Retires

After serving his diocese as bishop for over 17 years, the Rt. Rev. Richard Bland Mitchell is retiring as Bishop of Arkansas. The Rt. Rev. Robert R. Brown, coadjutor, will take over the duties of the bishop. Bishop Brown was elected coadjutor last year when it was learned of Bishop Mitchell's plans to retire.

Bishop Mitchell was consecrated to the office of Bishop of Arkansas in October, 1938, with his brother, the Rt. Rev. Walter Mitchell, then Bishop of Arizona, acting as a consecrator. From 1929 to the time he became bishop he had served as rector of St. Mary's-on-the-Highlands, Birmingham, Ala.

Since becoming Bishop of Arkansas, he has variously served as chairman of the Joint Commission on Program and Budget of the General Convention of 1946; a member of the Joint Commission of the General Convention on Policy and Strategy; a member of the Joint Commission of the General Convention on Rural Work; a member of the committee on Constitution and Canons of the House of Bishops; a member of National Council and chairman of its Overseas Department; and a member of the Department of Finance of National Council.

Bishop Mitchell was one of 29 members of the Church to serve on the National Council of Churches at its organization meeting in 1950.

Bishop Brown has served as rector of St. Paul's Church, Waco, Tex.; and rector of St. Paul's Church, Richmond, Va. He has been a member of National Council, trustee of the American Church Institute for Negroes, and editor of the old *South-ern Churchman*.

Delegates Hear Seabury Series Explained at Synod Meeting

Delegates and members of the Woman's Auxiliary of the Province of the Pacific held their annual synod meeting at Phoenix, Ariz., on May 1st and 2d. It was the first time in 25 years that the meeting had been held in Arizona and large delegations from Idaho and Eastern Oregon chartered a bus so that they would be able to attend.

One of the main speakers at the meeting, which was held at Trinity Cathedral, was Dr. David R. Hunter, director of the Department of Christian Education, who talked on the Seabury Sunday school series. Dr. Hunter said that the Seabury Series is an attempt to help our young people meet human situations in the light of Christian practices and to aid them in applying the Christian social gospel to their daily lives and activities.

A resolution favoring the abolition of the death penalty was passed by the group after being introduced by Bishop Walters of the district of San Joaquin. The Rev.

William A. Gilbert, former chaplain of the Washington State Penitentiary from Ventura, Calif., stated that the penalty was not usually a factor in preventing murder.

Seminary Students to Study Use Of Film in Religious Education

Cathedral Films Inc. of Burbank, Calif., has presented scholarships to 15 students to study the use of audio-visual materials in religious education this summer at the University of Southern California. The Rev. James Friedrich, president of Cathedral Films and associate rector of St. David's, made the presentation of \$5,000.

Advanced and graduate seminary students and directors of religious education programs in churches have been selected to attend the workshop from June 25th to August 4th. Educators who will lead the workshop are the Rev. John G. Harrell, director of religious education at St. James' in Pasadena and acting consultant on audio-visual education to National Council, and Mr. George Gerbner, curriculum consultant and teacher at El Camino College.

Greek Archdiocese in America Tells of New Mission Society

The Greek Archdiocese of North and South America has announced the establishment of a "Greek Orthodox Holy Cross Missionary Society" for the purpose of advancing Orthodox Christianity throughout Asia and Africa.

The new missionary movement, which has been endorsed by His Holiness Ecumenical Patriarch Athenagoras I, and by His Eminence Michael, Archbishop of the Greek Orthodox Church in North and South America, already has begun actual missionary work. Vestments, sacred vessels, and material assistance has been furnished in Korea, the Philippines, and in Uganda, Africa. Full scholarships have been granted to two Korean youths to study theology at the Brookline, Mass. Theological School in preparation for Orthodox priesthood and missionary work.

Bishop Remington Notes 50 Years' Service, Retires

The Rt. Rev. William Proctor Remington, once retired as Bishop of Eastern Oregon, then as Suffragan of Pennsylvania, and, for the past three years vicar of St. Ambrose's mission, Claremont, Calif., will formally retire for third time on July 1st.

He will leave a fully self-supporting mission which, when he took charge in 1953, consisted only of a group of dedicated Church people meeting once a week in a classroom of Claremont's men's college. The mission is now housed in a beautiful new church in the heart of the community.

In announcing his retirement, Bishop Remington took note of his 77 years of age and his 50 years of service in the priesthood. He will continue to make his home in California, at Rancho Santa Fe, he said.

Bishop Remington was Suffragan of South Dakota from 1918 to 1922, Bishop of Eastern Oregon from 1922 to 1945, and Suffragan of Pennsylvania from 1945 to 1951.

St. Luke's Hospital Gets Grant from Ford Foundation

St. Luke's Episcopal Hospital in Denver has received \$110,400 from the Ford Foundation as part of the foundation's 200 million dollar grant program to the nation's voluntary, non-profit hospitals. The hospital will receive a similar gift next year.

The only condition attached by the foundation was that the money not be used for repaying past obligations or current operating expenses, but to improve and extend facilities and services. Roy R. Prangley, administrator of the hospital, said a number of plans have been mapped to conform with the foundation's wishes.

Included are a new radiotherapy unit for the treatment of malignant disease; piping of oxygen to bedsides where such facilities are not now available; a nursery addition for premature infants; nearly 250 modern high-low beds; and a scholarship and loan fund for student nurses.

Prangley said the radiotherapy unit will consist of a new building, and include a rotating, radioactive Cobalt machine — the first of its kind to be used in this area. Installation of a cobalt bomb — science's newest atomic weapon against cancer with a punch equal to a three million volt x-ray machine — will be completed at St. Luke's Hospital by October. Financing this facility is \$70,000 from the Ford Foundation grant.

Salt Lake City School Planned

Plans for establishing a high school for boys in Salt Lake City next fall were announced by Bishop Watson of Utah.

To be known as St. Mark's, it will be the only Episcopal diocesan high school for boys between Minnesota and California.

Bishop Watson said St. Mark's will be located in two remodeled residences adjacent to the Rowland Hall School for Girls. He added that the two schools will be operated coöperatively but independently by separate boards.

In its first year, enrollment at St. Mark's will be limited to 15 boys each in the seventh, eighth, and ninth grades. Each year thereafter an additional grade will be added until a complete six-year junior and senior high school curriculum is attained.

[RNS]

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Diocesan Conventions Pittsburgh

May 8th, Brownsville, Pa.

Delegates to the Pittsburgh diocesan convention voted to change the name of the diocese from the Episcopal Diocese of Pittsburgh to the Protestant Episcopal Diocese of Pittsburgh. During the 1955 convention the name was changed from the Diocese of Pittsburgh to the Episcopal Diocese of Pittsburgh.

The 1955 change was made to avoid confusion with the Roman Catholic diocese and in 1956 the name of the diocese was changed to be in accord with the legal title of the Church. The motion was passed unanimously with no discussion.

Speaking on the subject, the Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, said:

"This latest move by the Board of Trustees is a tragic mistake. Among the great masses of the people in the Pittsburgh area, the word 'Protestant' is an anathema as it is in Latin America.

"The change will be welcomed by the Protestant denominations in the area because they know that the Episcopal Church has not the resources to compete with them but the continual use of the word Protestant will offend many thousands of people in Western Pennsylvania who could have been interested in the Church. An emphasis upon the Church's Protestant heritage without a corresponding proclamation of its Catholic nature will place an insurmountable obstacle in the way of the Church's growth within the Pittsburgh area."

In other business at the convention delegates passed a motion proposed by Bishop Thomas "that all parishes and missions volunteer to increase their missionary quotas by at least 10% and that these additions be added to the Growth Fund. This will enable the diocese to continue its policy of one new mission each year.

ELECTIONS. Standing Committee: clerical, S. M. Shoemaker; lay, S. G. Little.

Diocesan Council: clerical, C. D. Doren, W. R. Smith; lay, Rowland Sawyer, S. E. Nash, C. B. Daugherty, Frank Bumhaugh, Ray Johnson.

Wyoming

May 1st to 3d, Evanston, Wyo.

The district of Wyoming will have the largest budget in its history this year. Delegates to the annual convocation held at St. Paul's Church voted for a budget of \$41,867.50. A special anniversary committee was appointed to plan a program for the district's 100th anniversary.

GUEST SPEAKER: Bishop Emery of North Dakota.

ELECTIONS. Council of Advice: clerical, Harold Weaver, Otis Jackson, Raymond Clark; lay, Ralph

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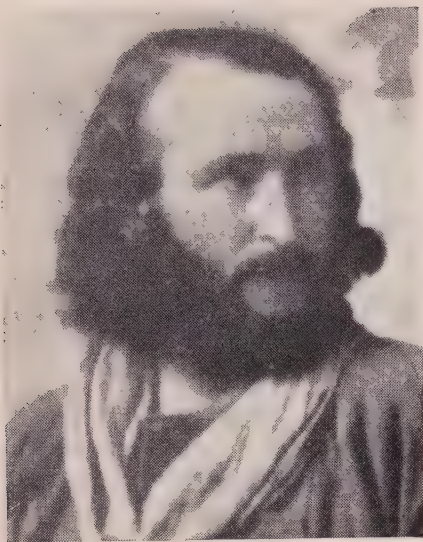
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Blackledge, James Jiacoletti, G. R. McConnell.
Executive Council: clerical, H. L. Wilson, E. T. Rodda; lay, Ted Rounds, James Fouts.

Southern Virginia

May 8th and 9th, Portsmouth, Va.

A capital accounts fund campaign for approximately half a million dollars was approved at the annual convention of the diocese of Southern Virginia held at Trinity Church, Portsmouth. The funds raised will be used for advance and extensive work within the diocese.

The Bishop's Commission on Race Relations urged that the problem of desegregation be met intelligently, with the benefit of much thought and reflection and be made a subject of prayer.

Funds were made available to Bishop Gunn to be used by him as chairman of the committee on religious functions during the observances of the 350th anniversary of Jamestown. The convention committee will invite the Archbishop of Canterbury and the Bishop of London to the anniversary festival.

COMMUNICANTS: 18,032.

BUDGET: \$174,000.

ELECTIONS. Standing Committee: clerical, W. F. Burke, Moultrie Guerry, P. R. Williams; lay, C. M. Flintoff, H. W. MacKenzie, Keith McMurran.

Virginia

May 16th and 17th, Leesburg, Va.

A commission was authorized to devise plans for diocesan participation in the Jamestown 350th anniversary festival during the annual convention of the diocese of Virginia. Delegates to the convention also amended the canons to provide for the election of deputies to General Convention in the year preceding the meeting of that body. Constituted as a separate congregation was the Church of Our Saviour, Sandston.

BUDGET: \$514,018.

NEW MISSIONS: St. Christopher's, Springfield; St. Alban's, Annandale; St. Patrick's, Falls Church.

ELECTIONS. Standing Committee: clerical, C. J. Gibson; lay, G. R. Humrickhouse.

Executive Council: clerical, B. B. Lile, W. H. Souder; lay, B. P. Harrison, Jr., J. R. Ayers, Jr.

East Carolina

April 25th and 26th, Elizabeth City, N. C.

A special committee was appointed to undertake a campaign within the diocese to raise \$15,000 to complete All Saints' Chapel at Sewanee, during the annual East Carolina diocesan convention held at Christ Church, Elizabeth, N. C.

On the recommendation of Bishop Wright the delegates accepted a budget calling for a minimum salary of \$3,600 for all single clergy and \$4,200 for all married clergy.

GUEST SPEAKER: The Rt. Rev. Frank A. Juhan, retired bishop of Florida.

ELECTIONS. Standing Committee: clerical, E. F. Meseley, Stanleigh Jenkins, J. H. Banks; lay, Standley Woodland, A. H. Jeffress.

Executive Council: clerical, Mortimer Glover, C. I. Penick; lay, W. G. Gaither, C. McD. Davis.

BOOKS

Seabury Press

Seabury Press fall list this year will be the largest in its history, with a total of 35 publications. These include 12 books of general interest, four additions to the new Seabury juvenile line, a new combination Prayer Book and Hymnal in the large or chancel size, the Seabury vest pocket diary for 1957, six publications for Christian education, and 11 new titles in the Seabury Series for Church School use.

Among the fall authors are such distinguished names as W. Norman Pittenger, whose *Rethinking the Christian Message* will be published October 18th; Theodore O. Wedel, canon of the Washington Cathedral and warden of the College of Preachers, who has written an important book for the preaching ministry entitled *The Pulpit Rediscovered Theology*; Erik Routley, well-known British hymnologist, whose latest book, *Hymns and the Faith*, will be published by Seabury Press on September 13th; and James A. Pike, co-author with Howard A. Johnson of the Seabury Advent Book, *Man in the Middle*. Dean Pike, who has written a number of popular books, is also known to thousands for his weekly television programs.

One of the most notable books, which will be published November 15th, is *Great Christian Plays*. This volume includes five great medieval religious dramas, in modern English acting versions, and a selection of choral readings for presentation by Church and other amateur theatrical groups. The book includes instructions for staging, costume sketches, and appropriate music. The quality and variety of its material will make it particularly valuable for the widespread revival of religious drama in both Church and theater circles.

Another feature of the Seabury list will be the publication in December of *Christian Living*, the final volume in the Church's Teaching series.

Books Received

GOD IN HIS WORLD. By Charles S. Duthies. Abingdon Press. Pp. 176. \$2.50.

POWER TO BECOME. By Lewis E. Dunnington. Pp. xii, 233. \$2.95.

MISSION: USA. By James W. Hoffman. Friendship Press. Pp. x, 181. Cloth, \$2.50; paper, \$1.25.

SECOND SON. By Margaret Clemens McDowell. Friendship Press. Pp. 127. Cloth, \$2.50; paper, \$1.25.

RICARDO'S SEARCH. By Grace M. McGavran. Friendship Press. Pp. 125. Cloth, \$2.50; paper, \$1.25.

ROBERT E. LEE. A Great Life in Brief. By Earl Schenck Miers. Knopf. Pp. 203, viii. \$2.50.

PEOPLE and places

Appointments Accepted

The Rev. Harold R. Bronk, Jr., formerly of Tuller School, Barnstable, Mass., is now rector of the Church of St. Mary of the Harbor, Provincetown, Mass.

The Rev. John P. Brown, formerly a tutor and fellow at General Theological Seminary, will become instructor in classics at Hobart College. Address after August 1st: 134 Oak St., Geneva, N. Y.

The Rev. James S. Butler, formerly vicar of Trinity Church, DeRidder, La., and churches at Leesville and DeQuincy, is now vicar of Trinity Church, Cheneyville, La., and the Church of the Holy Comforter, LeCompte. Address: Cheneyville.

The Rev. James Carey, Jr., formerly curate of Grace and St. Peter's Church, Baltimore, is now rector of All Saints' Church, Baltimore. Address: 2 S. Monroe St., Baltimore 23, Md.

The Rev. Kenneth Stewart Curry, formerly vicar of St. Simon's Mission, Maywood, Ill., is now associate rector of St. Philip's Church, Buffalo. Address: 166 Goodell St., Buffalo 3.

The Rev. Allen J. Downey, formerly vicar of Christ Church, Kealahakua, Kona, Hawaii, is now vicar of St. Martin's Mission, Daly City, Calif. Address: 94 Palmdale Ave.

The Rev. W. Donald George, formerly rector of Christ Church, St. Joseph, La., will on August 1st become chaplain of the Chapel of the Holy Spirit, Tulane University, New Orleans. Address: 1100 Broadway, New Orleans 18.

The Rev. Harvey W. Glazier, formerly locum tenens of St. Peter's Church, Charlotte, N. C., is now rector of St. John's Church, Wytheville, Va.

The Rev. Brendan Griswold, formerly diocesan missionary of Connecticut, is now canon of St. John's Cathedral, Albuquerque, N. M. Address: 318 Silver Ave. S.W.

The Rev. Granville V. Henthorne, Jr., formerly acting pastor of the Cathedral of St. John, Providence, R. I., is now rector of All Saints' Parish, 111 Greenwich Ave., Warwick, R. I.

The Rev. Hamilton Hess, who recently returned from England after completing a course of study for the degree of doctor of philosophy at Oxford University, is now rector of St. Peter's Church, Fort Atkinson, Wis. Address: Box 209.

The Rev. Halsey DeW. Howe, formerly rector of Christ Church, (South) Hamilton, Mass., will on September 16th become rector of St. Christopher's Church, Gladwyne, Pa.

The Rev. Marx A. Jones, formerly vicar of St. John's Mission, Great Bend, Kan., is now vicar of Trinity Church, Norton, Kan. Address: 507 N. First St.

The Rev. Gerald K. Lowe, formerly rector of St. John's Church, Brooksville, Fla., is now vicar of the Church of the Annunciation, Anna Maria, Fla.

The Rev. Matthew Yuzuru Mori was installed as the eighth dean of the Central Theological College in Tokyo by Bishop Yashiro of the Nippon Seikokwai on May 25th. Dean Mori, who was formerly sub-dean and professor of liturgies and pastoral theology at the college, was presented for installation by the retiring dean, the Rev. Shunji Forest Nishi.

The Rev. Charles G. Newbery, formerly curate of Christ Church, Poughkeepsie, N. Y., will on July 1st become assistant of Trinity Church, 33 Mercer St., Princeton, N. J.

The Rev. Robert W. Renouf, formerly curate of

St. Simon's Church, Buffalo, will on July 1st take charge of All Saints' Church, Managua, Nicaragua, working under Bishop Gooden of the Panama Canal Zone.

Fr. Renouf will be accompanied by his wife and their new baby, William Malet Renouf, II, born April 9th.

The Rev. Dr. Charles R. Stinnette, Jr., canon of the Washington Cathedral and associate warden of the College of Preachers, will take up work in September as associate professor of pastoral theology at Union Theological Seminary and associate director of the seminary's program in the relations of psychiatry and religion.

The Rev. P. Gordon A. Taylor, formerly assistant of Trinity Church, Southport, Conn., is now in charge of Holy Cross Church, Kingston, N. Y. Address: 30 Pine Grove Ave.

The Rev. Jesse McLane Trotter, who has been professor of systematic theology at Virginia Theological Seminary since 1951, has accepted election as dean. He will succeed the Very Rev. Dr. E. Felix Kloman, who will become rector of St. Alban's Church, Washington, on July 1st.

The Rev. Emmett Moore Waits, formerly rector of Emmanuel Church, Winchester, Ky., is now chaplain of Canterbury House, Denton, Tex. Address: 1519 W. Hickory St.

Armed Forces

Chaplain (Major) William R. S. Donaghy, formerly addressed: Office of Chaplain, 167th AAA Bn, APO 949, c/o P.M., Seattle, may now be addressed: 867th AAA Bn, APO 949, c/o P.M., Seattle, Wash.

Resignations

The Rev. Dr. W. Hamilton Aulenbach, rector of the large parish of Christ Church and St. Michael's, Philadelphia, has resigned as rector of St. Nathanael's Church, Philadelphia, which is now known locally as "the fastest growing church in the northeast."

Seven years ago St. Nathanael's was threatened with the closing of its doors because of decreased attendance and parish giving. With the help of God and the assistance of an enthusiastic lay-reader who afterwards became a perpetual deacon (the Rev. William Guerrazzi), Dr. Aulenbach directed the physical and spiritual restoration of the old parish. Five months ago the Rev. John McGrory came to be assistant at St. Nathanael's. He will now take over as rector.

At one period during the seven years Dr. Aulenbach had three city churches in addition to his own, serving the weaker parishes without pay, working with the aid of layreaders. Two of these churches are now strong enough to be on their own once again. (Dr. Aulenbach contends that every city church can survive and thrive and make a real spiritual impact on the community.)

The Rev. Corwin C. von Miller, vicar of the Church of the Mediator, Washington, Ga., will retire on July 1st. Address: 5188 Lanier Dr., Baton Rouge 5, La.

The Rev. Frank E. Walker, who has been in charge of St. Andrew's Mission, Nashville, Tenn., since 1949, has retired because of ill health. Address temporarily at 2615 Twelfth St. N., St. Petersburg, Fla.

Changes of Address

Bishop Stuart of Georgia has been a hard man to find the past few months, by those who had been accustomed to looking for him in an office on the ground floor of Christ Church in Savannah. After Christ Church grew to the point where it needed every inch of space, the Bishop moved to a small office in a bank building nearby, awaiting the refurbishing of an old building with great possibilities as a diocesan headquarters, a building offered by the Savannah Gas Co.

Meanwhile the bank needed the Bishop's office for another tenant. Again the gas company came to the rescue, offering the use of an air-conditioned room in the company's office building. The address is 66 E. Broad St. The mailing address continues to be Box 1195, Savannah, Ga.

The Rev. Dr. Neal Dodd, rector emeritus of the Church of St. Mary of the Angels, Los Angeles, formerly addressed in Hollywood, may now be addressed: 10170 Woodward Ave., Sunland, Calif.

The Rev. Frederick R. Gutekunst, who is serving

SCHOOLS

FOR GIRLS

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art department. All sports, riding. For viewbook and bulletin, address:

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School for Girls

Under Sisters of St. John Baptist
An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

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Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:
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A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve

College Preparatory

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Headmaster

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Frank L. Leeming, Hdm., Peekskill, N.Y.

SCHOOLS

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Carleton College

Northfield

Minnesota

St. Luke's Church, Haverstraw, N. Y., and All Saints', Valley Cottage, may now be addressed at Box 467, Valley Cottage, N. Y.

The Rev. Harold N. Nicholas, formerly rector of the Church of St. Mary of the Harbor, Provincetown, Mass., will spend the summer on Cape Cod and then move to Carmel, Calif.

Depositions

Thomas Scott, presbyter, was deposed on May 24th by Bishop Bloy of Los Angeles, acting under the provisions of Canon 63, Section 1, and Canon 64, Sections 2 and 3c.

Ordinations

Priests

Connecticut — By Bishop Gray: The Rev. Philip Eugene Perkins, Jr., on June 2d, at St. John's Church, Waterbury, where he is curate; presenter,

NOTICES

DIED

JULIA M. FANNING, daughter of the late Robert S. and Ellen W. Fanning on May 23, 1956, at Flushing, Long Island. A member of Church of the Redeemer, Astoria, until 1917. Thereafter, of St. George's Church, Flushing.

the Rev. J. R. Yungblut; preacher, the Very Rev. Dr. P. L. Urban.

Delaware—By Bishop Mosley: The Rev. Layton P. Zimmer, on June 2d, at St. Andrew's Church, Wilmington, where he is curate; presenter, the Rev. R. M. Trelease; preacher, Bishop Marmion of Southwestern Virginia.

Georgia—By Bishop Stuart: The Rev. Joseph Lamar Peacock, on May 23d, at St. Paul's Church, Augusta, where he is curate; presenter, the Rev. C. F. Schilling; preacher, Fr. David, OSA.

Deacons

Alabama—By Bishop Gibson, Coadjutor of Virginia, acting for the Bishop of Alabama: Charles K. Horn, on May 19th, at the Falls Church, Falls Church, Va., where he is curate; presenter, the Rev. F. W. Hayes, Jr.; preacher, the Rev. Joseph Horn, III.

Delaware—By Bishop Mosley: John R. Symonds, on June 2d, at St. Andrew's Church, Wilmington; presenter, the Rev. R. M. Trelease; preacher, Bishop Marmion of Southwestern Virginia; to be the first full-time vicar of St. Stephen's Church, Harrington, Del.

By Bishop Mosley: Frederic S. Burford, III, on June 3d, at St. Philip's Church, Laurel, Del.; to be curate of Calvary Church, the Bishop Cook Memorial, in Hillcrest, Del.

Honolulu—By Bishop Goodwin of Virginia, acting for the Bishop of Honolulu: Richard L. Aiken, on June 1st, in the chapel of Virginia Theological Seminary; presenter, the Rev. J. M. Trotter; preacher, the Rev. W. H. Mead.

Milwaukee—By Bishop Hallock: Chester Dwight Fowler Boynton, on May 27th, at Christ Church, Whitefish Bay, Wis.; presenter, the Rev. V. J. Bolle; preacher, the Rev. Richard Young; to be assistant at Bishop Anderson House, center for the Episcopal Church at the Chicago Medical Center. Address: 738 S. Marshfield Ave., Chicago.

North Texas—By Bishop Shires, Suffragan of California, acting for the Bishop of North Texas: Richard Freeman Neal, on June 16th, at St. Mark's Church, Berkeley, Calif.; presenter, the Rev. L. M. Berry; preacher, the Rev. Dr. Massey Shepherd; to be vicar of St. Nicholas' Mission, Midland, Tex.

Pennsylvania—By Bishop Hart, on May 12th, at St. Matthew's Church, Francisville, Philadelphia:

Harry Mitchell Blair, presented by the Rev. W. H. Aulenbach; to be a perpetual deacon of Christ Church and St. Michael's, Philadelphia.

Earl H. Brill, presented by the Rev. R. N. Bae (who also was the preacher at the service); to be vicar of Epiphany Mission, Royersford, Pa. William R. McKean, Jr., presented by the Rev. W. R. McKean; to be curate of the Church of the Holy Apostles and the Mediator, Philadelphia.

By Bishop Armstrong, Suffragan, on May 12th, at St. John's Church, Norristown, Pa.:

John R. Norman, Jr., presented by the Rev. Dr. J. M. Niblo; to be curate of the Church of Our Saviour, Jenkintown, Pa.

Henry J. Sharp, presented by the Rev. Dr. E. Inlow.

By Bishop Hart: Herbert E. Rowe, on May 19th, at Messiah Church, Philadelphia; presenter, the Rev. W. O. Roome, Jr.

CLASSIFIED

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ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

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CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns. Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

ALTAR LINENS: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations. \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

WANTED — Associate Priest

A large urban church in the Ohio Valley has an urgent need for a young priest to share in its ministry. It seeks in this man — central churchmanship, a deep concern for people, a willingness to permit lay responsibility. Excellent salary plus expenses; comfortable home.

Write Box Z-323
The Living Church, Milwaukee 2, Wis.

TEACHER of French. Boarding School for Girls. Address: The Mother Superior, Kemper Hall, Kenosha, Wis.

WANTED: Trained, experienced Director of Christian Education for large, well-known, mid-city Eastern parish to work in Church School with Parents, Teachers, Pupils, using Episcopal Church Fellowship Series; and work with youth groups. Reply Box M-338, The Living Church, Milwaukee 2, Wis.

TEACHER of Physical Education. Boarding School for Girls. Address: The Mother Superior, Kemper Hall, Kenosha, Wis.

CHOIRMASTER-ORGANIST for Parish in College Community, Multiple Choir System. Parish and Clergy deeply concerned about Liturgical Music and integrated Services. Choirs to become part of Educational life of Parish. Teaching opportunities. Four manual Skinner Organ. New York State. Reply Box B-342, The Living Church, Milwaukee 2, Wis.

CASEWORKER with professional training for Church foster home agency, Member CWLA, psychiatric consultation, salary open. St. Mary's Home for Children, 65 East Huron Street, Chicago 11, Illinois.

ASSISTANT WANTED for suburban parish, share in all phases of parochial life with emphasis on Youth Work, Prayer Book Churchman, married or single, opportunity to study in New York. Reply Box F-344, The Living Church, Milwaukee 2, Wis.

CASEWORKER — WOMAN. Small Church Institution with a progressive program for non-delinquent adolescent girls. Social Security and N. H. W. retirement plan and liberal vacation. Salary \$3,600 depending on whether resident or non-resident basis is preferred. Qualifications — graduate training and some previous experience with adolescent girls. Major responsibilities are admissions, preparation for discharge and services to parents. Mrs. Martha C. Vivion, Executive Director, Appleton Church Home, 440 Forest Hill Road, Macon, Georgia.

CASEWORKERS with graduate training and preferably some experience in family and child welfare needed for expanding program in multiple service agency. Member Health and Welfare Council and Community Chest. Liberal personnel policies. Excellent casework standards. Interest in personnel development and advancement. Episcopalian preferred. Salary, caseworker, \$3,400-\$4,600; casework supervisor, \$3,625-\$4,975. Reply stating training, experience, professional interest and salary desired, to Rev. Arnold Purdie, M.S.S., Executive Director, Philadelphia Protestant Episcopal City Mission, 225 South 3rd St., Philadelphia 6, Pa.

POSITIONS WANTED

PRIEST seeks new tenure, for reasons of health. Widely and deeply experienced. Recommended by outstanding clergy and laymen. Married, with family. Prayer Book Catholic. Reply Box B-343, The Living Church, Milwaukee 2, Wis.

TEACHER upper elementary grades desires work in mission school for girls. Reply Box M-345 The Living Church, Milwaukee 2, Wis.

EXPERIENCED Parish Priest, single, age 30. Master of Arts in Psychology, desires institutional work. Good organizer and promotional experience. Available early fall. Prefer challenging position with opportunity for writing. Reply Box A-339. The Living Church, Milwaukee 2, Wis.

SECRETARY, college graduate June 1, AB Business Administration; accounting, typing, general office work. Prefer South East. Reply Miss Ad. Fort, 1951 Forrest Road, Winter Park, Florida.

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- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$2.00.
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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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- (E) Copy for advertisements must be received at least 12 days before publication date.

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407 East Michigan Street Milwaukee 2, W.

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THE LIVING CHURCH

The Living Church

By Bishop Hart, on May 19th, at the Cathedral Church of Christ, Philadelphia (the Rev. Dr. Thorne Sparkman preaching):

Carl C. Godbel, presented by the Rev. J. G. Hodder; to be a perpetual deacon at the Church of the Holy Comforter, Aronimink, Delaware County, Pa.; address: 13-2 Wilde Ave., Drexel Hill, Pa.

Federico F. Mauck, presented by the Rev. Dr. J. J. Guenther; to be a perpetual deacon at St. Peter's in the Great Valley, Paoli, Pa.; address: East Watch, Port Kenedy, Pa.

William D. Morrow, presented by the Rev. Dr. J. P. McGarvey; to be a perpetual deacon at Trinity Church, Collingdale, Pa.; address: 127 W. Essex Ave., Lansdowne, Pa.

Southern Ohio—By Bishop Goodwin of Virginia, acting for the Bishop of Southern Ohio, on June 1st, in the chapel at VTS: Richard C. Wyatt, presented by the Rev. J. R. Wyatt.

Virginia—By Bishop Goodwin, on June 1st, in the chapel of VTS:

William E. Blottner, presented by the Rev. Dr. G. J. Cleaveland; to be in charge of Leeds Church, Markham, Va., and St. Andrew's, Ada.

Louis M. Bradford, presented by the Rev. W. T. Heath; to be curate at the Falls Church; address: 145 S. Washington St., Falls Church, Va.

Jere Bunting, Jr., presented by the Rev. E. H. Hoy; to be in charge of the Church of the Good Shepherd, Burke, Va.

Churchill J. Gibson, Jr., presented by the Rev. Dr. Churchill J. Gibson; to be in charge of the new St. Christopher and St. George Mission, Dumfries, Va.

James Roy Gordon, presented by the Rev. R. C. Fell; to be in charge of Christ Church, Luray, Va., and St. Paul's, Ingham.

William Henry Jones, presented by the Rev. Ward McCabe; to be assistant of St. Thomas' Church, Richmond.

Arthur S. Lloyd, presented by the Rev. B. M. Lloyd; to serve in Southern Ohio. (He has offered to serve in Japan.)

William W. Pendleton, presented by the Rev. Henry Johnston, Jr.; to be in charge of St. John's Church, Centerville, Va., and Christ Church, Chantilly.

Spencer R. Quick, presented by the Rev. G. F. Tittmann; to be assistant of Trinity Church, Arlington.

R. Taylor Scott, presented by the Rev. C. L. Stanley; to be the first full-time chaplain at St. Christopher's School, Richmond.

Alexander C. Zabriskie, Jr., presented by the Rev. Dr. A. C. Zabriskie; to work in Alaska.

By Bishop Brown, Coadjutor of Arkansas, acting for the Bishop of Virginia: Sylvan W. Law, pre-

sented by the Rev. R. E. Fall; ordinand to be transferred to the diocese of Arkansas. Preacher at the service, the Rev. W. H. Mead.

we congratulate

Births

The Rev. A. ALLEN ATTENBOROUGH and Mrs. Attenborough, of Christ Church, Upper Merion (Old Swedes'), Bridgeport, Pa., on the birth of their first child, Victoria Susan, on May 22d.

The Rev. G. HARRIS COLLINGWOOD, JR. and Mrs. Collingwood, of the Church of the Covenant, Junction City, Kans., on the birth of a son, George Harris, III. Mrs. Collingwood is the daughter of the late Bishop of Erie, the Rt. Rev. Edward Pinckney Wroth.

The Rev. WARREN H. DAVIS, JR. and Mrs. Davis, of St. Peter's Church, Philadelphia, on the birth of their first child, Mark Reynolds, on May 19th. (Mr. Davis, who is the Pennsylvania correspondent for *The Living Church*, added: "Reports of ordinations will soon follow.")

The Rev. FRANK W. ROBERT and Mrs. Robert, of Christ Church, Covington, La., on the birth of their second child, David Paul, on March 14th.

Canon RICHARD M. GEORGE and Mrs. George, of the Cathedral Church of St. John, Quincy, Ill., on the birth of a daughter, Mary Elizabeth, on April 13th.

The Rev. JOHN F. H. GORTON and Mrs. Gorton, of St. Matthew's Church, Horseheads, N. Y., on the birth of their first child, Valerie Beth, on February 8th.

The Rev. JOHN CHARLES PEDERSEN and Mrs. Pedersen, of St. Mark's Church, Denver, on the birth of a daughter, Dana Lynn, on May 24th.

Mr. LEON MCCAULEY, manager of Seabury Press, and Mrs. McCauley, on the birth of their fourth son, Matthew Colin, on May 14th.

Degrees Conferred

BISHOP BROWN, COADJUTOR OF ARKANSAS, BISHOP LEWIS OF SALINA, the Rev. WILLIAM GEROW CHRISTIAN of Vicksburg, Miss., the Rev. E. A. deBORDENAVE of Middleburg, Va., and the Rev. JAMES KEMPE FRIEDRICH (Cathedral Films), who received the degree of doctor of divinity from VTS on May 31st.

The Rev. IRVING S. POLLARD, assistant of St. Bartholomew's Church, New York, who received the honorary degree of doctor of divinity from Lincoln Memorial University, Harrogate, Tenn., on June 4th.

True Glory

Continued from page 7

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair . . . always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. . . .

"So then death worketh in us, but life in you. We — having the same spirit of faith, according as it is written, I believed and therefore have spoken — we also believe and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you. . . .

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

ACU CYCLE OF PRAYER

June

24. St. John's Church, Ionia, Mich.
25. St. Alban's Church, South Portland, Me.
26. Grace Church, Sheboygan, Wis.
- Grace Church, Riverhead, N. Y.
27. St. Paul's Church, Dowagiac, Mich.
29. St. Peter's Church, Portland 16, Ore.
- St. Peter's Church, Key West, Fla.
- St. John's Church, Versailles, Ky.
- Christ Church, Dallas, Tex.
- Church of the Holy Family, Park Forest, Ill.
30. Church of the Good Shepherd, Rosemont, Pa.
- St. John's Church, Oklahoma City 6, Okla.



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the city.

LOS ANGELES, CALIF. (Cont'd.)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

GRACE CATHEDRAL Nob Hill
Sun HC 8, 12:15, MP 11 (1S HC), Cho Ev 4; Daily
HC 8 (Wed & HD 10:30, Thurs 7), MP 9, EP 5:30

DENVER, COLO.

ST. MARY'S 2290 S. Clayton
Rev. G. Lehman, Rev. J. Mote, Rev. R. Stubb
Sun Masses: 7:30, 9, 11:15; Daily: As anno; C Sat
7:45

(Continued on page 20)

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

A Church Services Listing is a sound investment in the promotion of **church attendance** by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rate.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the city.

(Continued from page 19)

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Mass daily 7; also Tues 9:30; Thurs, Sat & HD
12 Noon; C Sat 5-6:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 10, and Daily, C Sat 5-6, 7-8

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 7

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 11; Weekdays: Eu 7, daily; Also
Wed 6:15 & 10; Also Fri (Requiem) 7:30; MP daily
6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

SPRINGFIELD, MASS.

CHRIST CHURCH CATHEDRAL 35 Chestnut St.
Sun HC 8, 9:15, MP 11, HC 1 S; Daily Sept to
July 1 MP 7, HC 7:10. July and August MP 7;
HC 7:10 Tues, Wed, Thurs, Fri only.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. PAUL, MINN.

ST. PAUL'S-ON-THE-HILL Summit & Saratoga
Rev. Daniel Corrigan, D.D.
H Eu 8, 10:30, Wed 6:30, Fri 9:30; Daily EP 5:15;
C Sat 4-5, Sun 9:30-10

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

The Living Church

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun Masses 8, 9:45, MP & Ser 11; HD 9:30; C by
appt

NEW YORK, N. Y.

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.
Organ Recitals Fri 12:10. Church open daily for
prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87th St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30; ex Mon & Sat 10
C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt



NEW YORK, N. Y. (Cont'd)

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: 12
(Thurs also at 7:30) 12:05 ex Sat; Prayer & 5
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, r
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30;
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, r
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily:
ex Thurs at 8, 10, EP 5:30

HAVELOCK, N. C.

ST. CHRISTOPHER'S ("Serving the Marine")
Rev. A. E. Livesay
Sun 8 HC, 9:15 MP

MOREHEAD CITY, N. C.

ST. ANDREW'S on U.S. Highway 70
Rev. E. Guthrie Brown, r
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30;
12-1, 4-5

KNOXVILLE, TENN.

ST. JOHN'S W. Cumberland at V
Sun HC 7:30, MP 10 (HC 1 S); Wed & H
Open daily.

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny
Rev. E. B. Christie, D.D.
Sun 8, 11; Wed 7:30, 10

FOND DU LAC, WIS.

CATHEDRAL CHURCH OF ST. PAUL
Sun 7:15 MP, 7:30 HC, 10:30 HC; Wed
(ex Mon) 7, 7:15, 5; Wed 9